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The ANSGAR LUTHERAN

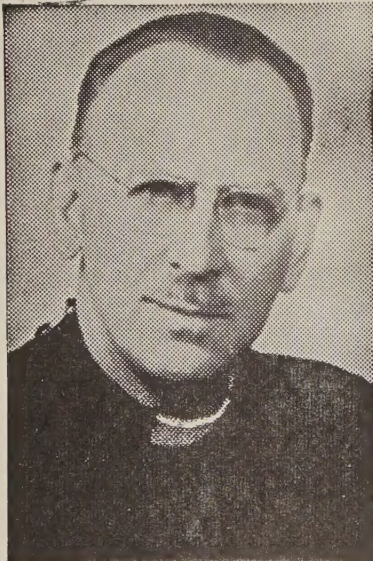


News and Notes



ALBERT LEA, MINN. RECEIVES 1000TH CONFIRMED MEMBER.

Trinity Lutheran has just received her 1000th confirmed member, when Mrs. Luther Paulson was welcomed into the church. We wonder if this is not the first time in our synod that a congregation has reached 1000 in confirmed members. The congregation has 1426 baptized members. Pastor Fred Jacobsen reports well attended Lenten services at Trinity on Wednesday evenings. As high as 700 have come out for an evening service. Shown in the picture is Mrs. Luther Paulson and other members as well as Pastor Jacobsen.



Frantz-Oluf Lund

Comparative Religion will be the subject of two studies to be given by Pastor Frantz-Oluf Lund at the **1955 Convocation** at Trinity Seminary, Blair, Nebraska, on April 20 and 21. Mr. Lund has done special work in the area of religions and is prepared to present something good on this subject. He is the pastor of Our Saviour's Lutheran Church in Sioux City.

Other speakers and subjects on the Convocation program will be announced shortly. Pastors should keep those dates open and plan to come to Blair.

Minneapolis, Minn., Immanuel Lutheran Church. The committee for the Forward with Christ movement has been organized with the following members: Mr. W. J. Von Stocken, Parish Director; Mrs. Earl Hanson General Director and Supply Director; Mr. Wally Thurston, Publicity Chairman; Mr. John Grindberg, Advance

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REMINDERS FOR LENT
 1. Attend the special services in your church.
 2. Read the story of Christ's suffering during Lent.
 3. Take a friend along to church during Lent.
 4. Give your pastor the name of some unchurched family.
 5. Give a special sacrificial gift to the kingdom of God during Lent.

Commitment Chairman; Miss Clotilde Jensen, Auxiliary Chairman; S. J. Morton, Visitation Chairman. Mrs. S. J. Morton is Sunday School Superintendent. Dates have been set for the training of the visitation teams which teams will be chosen at a later date.

IOWA W.M.S. CIRCUIT MEETING

April 13—Spring Valley, Viborg
 April 14—Ringsted
 April 15—Rutland
 April 19—Shelby
 April 20—Jacksonville
 April 21—Audubon

We are happy to announce that Pastor Arnfeld Morck, missionary to South America, will be our speaker.

The Southern California Bible Conference will be held at Camp Seely, Crestline, Calif. The dates are: Junior Youth Week, July 24-31. Senior Youth Week, July 31-Aug. 7. Family Week, Aug. 7-13.

Pastor Emeritus Laurits Pedersen Summoned

Pastor Ingward Olsen writes: Pastor Pedersen passed away at home at Eugene, Oregon, March 21st. He had been in failing health for some time. Pastor Olsen and Pastor Svendsen were both present when he died. His funeral was at the Bethesda Lutheran Church, Eugene, Oregon, March 21st. Pastor H. A. Svendsen officiated. Pastor Olsen officiated.

Pastor Olsen writes to us: "Thus passes another of the old warriors of the faith. Here was a Christian gentleman and pastor, who knew that his ministry in this country and in Denmark has been a source of great spiritual value to many souls."
 (Continued on page 13)

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JOHN M. JENSEN, Editor
 321 E. 8th Street
 Spencer, Iowa

Editorials and Comments

ON THE BARGAIN COUNTER

on Kierkegaard, in his introduction to **Fear and Trem-**
writes about a great sale at reduced prices in the
of ideas. He says that everything is so cheap that it
es a question, if there will be any buyers in the end.
onclusion to the same book he says that once spices in
H got so low in price, that the merchants had two
sunk into the ocean in order to raise the prices. And
e asks if it is such a trick we need at present.

he two points serve to introduce what we want to say
some of the Christian activity of our day. The popu-
of many Christian programs and of some preachers
me in for some criticism. They are being criticised
t going deep enough. Do we offer the gospel without
for real repentance and self-denial?

Jesus came riding into Jerusalem on Palm Sunday
wds cheered, but very few tried to defend Him, when
s arrested and brought before the governor to be
ed.

Jesus had fed five thousand people with the lunch of
and people grew so enthusiastic that they wanted to
Him to be their king. When they talked to Him the
ay or shortly after, and He tried to tell them what
s real mission, they objected and some of His dis-
left Him. It was so tragic that Jesus even asked His
s if they also intended to leave Him.

indeed fine to see large crowds, it is also well that we
earned evangelistic methods, but we must constantly
are of not reducing the price so low, that it will not
t people. If we do that, the current wave of religious
t will backfire, and we shall discover that we are
g on stony ground. Church history seems to tell us
times of unpopularity the church really made its
t progress.

Christianity is never bought on the bargain counter.

though the gospel is a message of the free grace of
Christ, yet we remember, that Christ said, repent.
postles said, repent, and to repent is costly for our
self. And when we come to Christ He says, take up
cross and follow me.

OP BERGGRAV ABOUT LUTHERANS IN AMERICA

op Eivind Berggrav spent about five months in the
States last year. He was a delegate to the Evanston
Assembly. He came in June and was first a guest of
C for a long time.

op Berggrav is editor of the well-known monthly
ine, "Church and Culture." Anyone who can read
gian will enjoy this magazine. In his January issue,
rav has an article "About our Sister Church, the ELC
merica." Berggrav is not only a great churchman, but
een observer and a great journalist. It is gratifying
d his article and to note that a European observer is
see so many things in our church life and appreciate
He understands that the language had to become
can. He thinks it's natural that Norwegian disappeared
so that "Norwegian" was stricken from the church's

grav is not too enthusiastic about the merger be-
ne says that he as a Norwegian feels that the merger
ake the ELC become American even faster. He there-
uggests that cooperation and visits be encouraged to
p the contacts with the ELC and with the Lutherans
merica in general.

op Berggrav likes the ELC. He writes that the serv-

ices were full of life and festivity. He feels that both the
organists and the choirs here are very much ahead of those
in Norway.

He also describes the ELC annual convention at Min-
neapolis, and he finds it all right, even though it was a
rather strange experience for a Norwegian churchman who
is used to the state church.

The Bishop does not think that the Lutherans in Ameri-
ca have produced any real theological thinking. He says that
we are constantly using the traditional ideas. But he also
says it is only a question of time before we are going to
start doing original work.

He appreciates the youthful spirit in many of the churches
and he admires the Lutheran colleges in America. It is not
just sport and flirting that occupy the time of the young
people at the colleges. They must work and they are re-
quired to know their lessons from day to day. The Bishop
also says that the church is the central place in the mind of
the ordinary man in America. He is impressed with our
home mission efforts. He has studied the economic problems
of the pastors also. He does not find that the idea of the dol-
lar is nearly as prominent as some have said. He thinks that
according to the New Testament, the many activities of our
lay people in the churches are very much closer to the ideals
of church life than what is found in the state church.

As to criticism, he has only a few points to offer. He does
not think that the free church system helps the pastors to
develop independent thinking and independent personalities.
He believes that the idea of conforming is the natural thing
within our church bodies. No doubt the Bishop is right in
this observation. The state church does give a certain a-
mount of independence to the pastor. The Bishop says that
it may be extra dangerous to be an independent personality
in our church.

Your editor recalls that he some years ago talked to a
Scotch churchman at Montreal. He said the same. He used
the expression, "the iron frame of denominationalism is ter-
rible." The Bishop also complains that congregations have a
tendency to frown when a man is over forty years old. He
is considered an old man at that time.

What can we learn from one another is a final question
asked. He has the impression that we believe we have learn-
ed all that we possibly can learn from Europe. We take a
superior attitude to the European state churches. He thinks
we are ready to admit that we often take too little time to
think because of the many practical problems which occupy
our minds. He thinks we should have many visitors coming
and going, Europeans in America and Americans in Europe.
But he does not believe in big conventions, the exchanges
should be on the congregational level, so that we could get
close to the real life in the churches. If the church in Norway
should be compelled to become a free church, the Bishop
thinks that the Norwegians could learn a great deal here
both negatively and positively. The great differences be-
tween the ELC and the church in Norway demand that the
closest contact be maintained between the two sister
churches.

Finally he sounds a warning. He says that ELC is at pres-
ent carried forward on a wave of success. This is dangerous.
But he also says that the best men in the ELC are aware of
this danger. However, he does not believe they can be aided
in humility by coming to Norway and making comparisons.

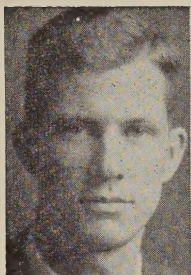
This is a mere summary of what Berggrav saw in the
United States. We like the forthright but kind spirit of his
article. Such articles are of great value to help us under-
stand one another.

*Seventh in a Series
of Lenten Meditations*

Father, Into Thy Hands I Commit My Spirit

The Last Word of Jesus from the Cross

By Prof. Clifford T. Hanson



"Father, into thy hands I commit my spirit." According to the record in Luke these words fell from Jesus' lips just before He died. As we consider the various recorded utterances of Jesus from the cross, it is puzzling for us to compare this statement with Christ's earlier statement, "My God, my God, why hast thou forsaken me?" This earlier statement is certainly very difficult to interpret. It is hard

to understand how the relationship between Jesus and the Father could reach such a point. However we explain it, the mysterious power of man's sin is starkly revealed to us when we consider that it had the power of straining the relationship between Jesus and the Father. The horrible nature of man's sin appears to us when we see that it led to such a tension. I doubt that any human explanation is adequate. Regardless of the mysterious nature of this passage, we do note that before Jesus died He experienced the presence of the Father. He died committing His spirit into the hands of God.

In making the comparison between these two statements of Jesus three problems for man—probably the three greatest—stand out in bold relief. George Buttrick in his book, **Christ and Man's Dilemma**, effectively presents these problems in succession. The first is human sin which resulted in the ugly spectacle of the cross. The second is the problem of death; even Christ had to pass through death before His earthly life was ended. The third problem is human ignorance. As we try to account for the relationship between Jesus and God and the tension caused by human sin, we cannot but think of our ignorance. Sin, death, and ignorance plague us at every turn in life. In the face of sin we become self-righteous, thus sinning boldly. We try to cover up our fear of death by making a joke of it or by not daring to let ourselves think about it. We cover up our human ignorance by trying to set ourselves up as authorities on all subjects, including those of sin, Christ, and God.

We regard Christ's relationship to God as unique. When He said, "Into thy hands I commit my spirit," it is just what we expect, because of the intimacy which is consistently attested to between Jesus and the Father. Similarly we are shocked and surprised when Jesus says, "My God, my God, why hast thou forsaken me?" Even though it was especially fitting for Jesus in the moment of death to say "Father, into thy hands I commit my spirit," it is surely also fitting that we commit ourselves to God. In fact, the burden of Jesus' message to man was that men could and ought to come to God. Only when man rests in God, can he expect to find peace, hope, and a purpose both for living and dying.

Christ's death itself stands as a proclamation that God

wished all men to repent and to come into fellowship with him. We stand in a different relationship to God than Christ did. It seems that Christ, because of His sin, had to face suffering and death without special interference from God. Christ's suffering was due to the sins of others; whereas we are kept from a right relationship with God by our own sin. Our sins stand as a barrier between God and us. In this predicament we need to commit our spirits into the hands of God for forgiveness. Furthermore, if Christendom is to be a force in the world, we need to commit ourselves to God so that we may overcome sin. This commitment should be a commitment to the way of love preached and demonstrated by Christ both in life and in death. There is great danger that we of the organized church preach the love of God, and the love of Christ, and the relationship of God to Christ without letting God demonstrate His love in our lives. When we commit ourselves to God with the desire to overcome sin, it should be with genuine faith that God will revolutionize our lives. A demonstration of Christian love should show itself in our private dealings and in our community relations as we accept our political and social responsibilities. Commitment should relate itself to our actions, to our use of property and to our subjects of conversation. Commitment to God is much more demanding than we are apt to think; however, our commitment were more complete, we would be accomplishing much more in our struggle against sin.

As man needs to commit himself to God in the face of his sin problem, he also needs to lay himself in God's hands because of his ignorance. As man looks at himself in contrast to the universe, he cannot but see the limitations of his understanding. It doesn't make any difference how far we progress in knowledge, we cannot be struck by our ignorance. Human reason is helpless as it attempts to answer the most significant questions about man's relationship to the universe.

Our helplessness is particularly evident when we stand in the face of death. As was mentioned above, we try to ignore or pretend to be indifferent to the problem of death; yet when we face our coming death squarely we have to admit that any kind of conceit or any kind of nonchalance is entirely unfitting. As Christ committed himself to the hands of the Father in the moment of death so ought we, as we meditate upon the end of our earthly lives, commit ourselves to the hands of God.

It is characteristic of the experience of Christ that, when they in the face of the problems of sin, ignorance, and death, commit themselves to God, they experience hope, confidence, and courage. I believe that meditation upon the suffering and passion of Jesus should lead us to this kind of commitment. This commitment should in turn help us to lead lives which are significant.

CHURCH NEWS FROM HERE AND THERE

PRACTICING CHRISTIAN

A recent stewardship conference of the U.L.C.A. at Dayton, Ohio, Dr. T. Kantonen gave these answers to the question, "What does it mean to be a practicing Christian?"

A Christian is one to whom God gives a fresh start in life."

A Christian is one whom Christ gives new resources to wrestle with the problems of life."

A practicing Christian is a happy person because he has the faith to believe that God has a purpose for his life."

Dr. Kantonen said that stewardship, in the broadest sense, had been best defined by Dr. Horace Greever, Co., S. C., a former secretary of the United Lutheran Church, as "the life of the Christian religion."

Stewardship is faith translated in action," the Hamma professor said. "It is concerned not only with the use of the pocketbook but with the whole life. It involves a man's response to what God expects a man to do with his life. If theology is to be of itself, it must use this insight to guide and vitalize the activity of Christians individually and together in the church. And if stewardship is to be more than mere running around in things, it must be firmly grounded in a real relationship to God."

Christian giving can never be a mere ceremony, Dr. Kantonen explained, "but the normal, steady and continuing outflow of whole life as God would expect."

A Christian steward, he said, is one who can say, "When I pray to God and my prayer will be done, I really mean

it." Dr. Kantonen continued: "The power by which Christian stewardship is exercised is the power by which a new heaven and a new earth will be created by God's power working in men and you and me."

To lead men into the stewardship of their lives is to lead men to Christ. The cause of stewardship and the cause of evangelism are one and the same. The goal in both cases is a personal, heartfelt decision for Christ. And the major strategy is achieving this can be none other than God's strategy in winning back to himself mankind that has rebelled against God and has become estranged from Him."

Dr. Hamma professor said that "the very essence of the Christian religion is the essence of stewardship."

Stewardship is nothing less than the "distinctively Christian orientation to life as a whole," Dr. Kantonen emphasized. "It concerns not only congregational or religious activity in the narrow sense but also home, citizenship, business and industry, science and art, education and recreation."

Evangelical Lutherans Appoint Eight New Missionaries

Minneapolis, Minn.—Eight new missionaries—six to the Sudan in West Africa and two to Japan—were appointed by the board of foreign missions of the Evangelical Lutheran Church at its annual meeting here.

Expansion approved by the board included construction of the first Lutheran Bible camp in Japan, opening of three new mission stations in the Sudan and purchase of a permanent site for the parish in Medellin, Colombia.

The board also voted to support and participate in a new Lutheran seminary at Buenos Aires, Argentina, which opens there this month.

Dr. R. A. Syrdal, board executive, reported that 51 new missionaries took up assignments in seven mission fields in 1954 and 21 reported to duty following regular furloughs.

Lutheran Women Contribute \$720,970 to Church

Minneapolis, Minn.—The 150,000-member women's missionary federation of the Evangelical Lutheran Church contributed \$720,970 for church-wide projects in 1954, it was announced here.

The total does not include contributions distributed locally by WMF chapters.

Allocations included: foreign missions, \$193,383; home missions, \$135,745; Christian education, \$107,262; Charities, \$98,858; Lutheran World Action, \$31,440; American Bible Society, \$9,790; pensions, \$9,265; ELC book mission, \$1,000, and Zion Society for Israel, \$1,000.

Dutch Minister Plans Lonely Hearts Center

The Hague—A Dutch Presbyterian minister has come up with a scheme to marry off some of The Netherlands' (Continued on page 6)

A California Layman On the Forward with Christ

In January it was my privilege to attend the meeting for Forward with Christ with all the district presidents and all the co-directors. This was my first visit to our school. It was interesting to see the school we had supported for many years. I noted the fine new building and also observed that in the older buildings there were needs to be met. Certainly our only school needs attention. Therefore I could readily see that Dana College should get a part of the money to be received from Forward with Christ. I heard the plight of our older pastors many of whom would not be eligible for the social security. Truly I could see the need of obtaining money for pre-funding our Pension Fund. Then as we heard the reports of the needs for home missions and heard of the results of our newly established missions, our interest was awakened still more.

As we heard from each district we noted that there was an interest both from the pastors as well as from the laymen. I was happy to hear the enthusiasm from the laymen. What appealed especially to me was the spiritual emphasis given to the whole plan of ingathering of funds and the visitation. It was to tell the story of the church. It was to bear witness of what Christ had meant to us through the church. This in itself

should be a great blessing.

When we got home we went right to work. A pastor's conference was called. All the pastors of the district except three were present. The area directors were set up and plans were made for the area briefing.

Our district president and I met with the representatives of the valley area. Every church was represented. Another meeting was held at Oakland, there too, all churches were represented. Since our district is so large and since it is not possible to divide into areas in all instances, it has been arranged to send Rev. O. V. Magnussen of Easton to Ferndale, Calif., and to Portland and Eugene, Oregon. He will brief all congregations individually. Since the new Olivet Lutheran Church was dedicated March 20 by Dr. H. C. Jersild, he agreed to meet with the representatives of all churches of the Los Angeles area.

After all the briefing sessions it is up to the local churches to carry on. We hope and pray that it may be a blessing to each congregation. That every visitor will bring a message from the church of Christ to all whom they contact. May we all bring this great challenge of the church to God in prayer. And may we all be grateful to God for calling upon us to serve Him in this important task.

—Lawrence Petersen

LONELY HEARTS CENTER

(Continued from page 5)

surplus females to lonely Dutch bachelors who have migrated to New Zealand.

The clergyman is the Rev. P. H. de Bres, who is now serving with the New Zealand Presbyterian Church.

Dutch Social Affairs Minister J. Suurhof described Mr. de Bres' plan on his return from a trip to New Zealand. Dutch immigrants there are lonely, Mr. Suurhof said, because of the shortage of young women.

Mr. de Bres is planning to set up a marriage center. New Zealand Dutchmen and Netherlands' girls who are interested will submit their names to a committee of doctors and clergymen.

Without revealing any identities, the committee will make character analyses of the applicants. If a would-be husband likes the sound of one of the nameless girls described by the committee, the marriage center will contact the young lady.

If further checks show that the two are likely to be compatible, the identities will be revealed and the pair will start a correspondence.

Several Dutch women here have already shown great interest in the idea. Just how the New Zealand bachelors feel about it is not known.

British Reaction to Brainwashing

Release without penalty of the most recent of the American soldiers to be tried for defections in Korea after being subjected to brainwashing as communist prisoners indicates that military courts are having some sober second thoughts concerning these men. In this matter we should be able to gain some help from the British. The London ministry of defense has now issued a pamphlet on the treatment of British prisoners of war in Korea. It indicates that prevention rather than punishment is the formula the British are using against the communist efforts forcibly to indoctrinate prisoners. About a thousand British soldiers were subjected to communist brainwashing methods, some of them for as long as three years. The ministry says that something like 30 per cent were moved to some extent by the treat-

ment they received. Nearly all were younger men who had not been prepared for what they had to undergo. Testimony from the men who have returned, nearly all of whom recovered their perspective and sense of values within a few months after they were freed, proves beyond doubt that the communist looks upon the prisoner of war as material to be converted. "The prison camp is simply a continuation of battle by other means," according to the *Economist*. All sorts of direct and indirect methods, including torture and incessant propaganda, were used. Eventually the communists discovered that force only made their task harder, since two-thirds of the men were deeply and finally alienated by brutality. So they fell back on "voluntary" pressures for securing compliance with their desires, such as offers of food, letters from home and medical treatment. The British study comes to the conclusion that an essential element in the soldier's equipment is a foundation of faith based on the truth for which a man will endure any hardship; which will help make him a man who, in Mr. Churchill's words, will "never flinch, never weary, never despair."

—Christian Century.

Believe Jericho the Oldest Continuous Habitation

Archaeologists have at last reached bedrock in their excavations at Jericho, five miles from the Dead sea. The members of the British and American team working there believe that their digging has established that this point where Joshua and the Israelites crossed the Jordan has been continuously inhabited for a longer time than any other place now known on earth. The earliest town wall enclosed an area of about eight acres, and may have stood 7,000 years ago. It has been uncovered under 50 feet of layered debris. The scholars believe that the wall which fell before Joshua was built in the 14th century B.C. and that 23 walls had been built and had fallen before that time. Communities which had developed sufficiently to have walls must have had a fairly well developed social organization, particularly if they were dependent on irriga-

tion, as this one seems to have. Its water came from a large spring named Elisha's Well because that brew prophet was credited with cleansing the spring of poisons. The availability of water unquestionably accounts for the fact that through history succeeding generations of people have chosen to live here. An added attraction is the climate, which is even in winter because the plain lies below sea level. Elisha's Well is called Ain es Sultan. Today it supplies some of the water for 80,000 refugees from Palestine who have been encamped near by for the last six years.

—Christian Century.

Don't want UMT

Most church groups in the U.S. accept a military draft law as necessary in the present period of world war. But they oppose making compulsory military training a permanent American policy.

This month U.S. congressmen reported that opposition of church groups to a long-range universal military training program had produced results. The Pentagon proposal for six-month's basic training and a half years in the reserve for youth 17 and 18 years old would not be approved by Congress, Representatives Melvin Price and James E. Zandt predicted.

The National Council of Churches meeting in Chicago this month, reported that the UMT bill was a step toward a "garrison state" and is not "in accordance with our heritage as a free nation under God." The largest number of Protestant spokesmen who have testified to Washington for any Congressional hearing in years was present when the UMT bill was discussed in the House Armed Services subcommittee.

The Rev. Lewis H. Deer, Indianapolis, testified that "to indoctrinate the whole male population with the philosophy of militarism not only runs counter to the direction of parting company with our whole American tradition but also tends to build a paternalistic thinking that is itself one of the barriers against the real making of people."

—The Lutheran.

From the Field of Parish Education

By S. S. Kaldahl

Church Workers' Institute. This second Institute of Church workers at Trinity Seminary, March 14th and 15th, was attended by 101 registered workers. Among these were also workers of our synod. These represented 35 different delegations and came from five different states. The ones from the farthest distance were the three coming from Bay and Racine, Wisconsin, and the three coming from Daks, Oklahoma. In addition to the above number it is stated that an additional 30 to 40 attended the evening sessions coming from Blair and neighboring churches.

Studies from the main lectures, the very fine Bible studies, down to the discussion in the group sessions were all directed to the needs of the Sunday school teacher and workers in Christian education in the church. At the same time as they were educational, they were also inspirational and challenging to the importance of Christian education in the building of His kingdom among children, youth and adults alike. Many expressed their thanks for what had been received, and some from farther away points asked if such institutes could not be conducted in their districts or

Annual Meeting of the Board. At the time of the above mentioned the Board of Parish Education of our synod met for its annual meeting. At such meetings the members of the board hear reports and attempt to study the needs of Christian Education on the parish level.

THE SUNDAY SCHOOL AND EVANGELISM

The report, which was much of interest and concern to the members, pertained to the Evangelism Effort of last fall in and through the Sunday schools of our synod. The board had been in the dark about how well this effort was carried out with what results. From the board member, who worked with this, and from members attending the institute, it was learned that a number of church schools used the material sent out and followed their suggestions with some very happy results. Definite figures of results achieved were received from Storm Lake, Iowa, Pewaukee, Wisconsin, Council Bluffs, Iowa, and Kenmare, North Dakota.

The board decided to have a follow-up effort this fall. Pastor Verner Carlsen of Council Bluffs, Iowa, will have charge of it. Again materials from the American Lutheran Church will be used, which were prepared by its board for a follow-up. Sample materials will be sent to each Sunday school of our synod. In studying this material we find that the child already in Sunday school, his own Christian life and its growth, and from there attempts to lead him into being a witness and a worker for Christ in the lives of others. It was also found that a church school, if it did not use last year's material, can readily begin to use the materials of this year. The board is assured that each Sunday school, which will follow the suggestions outlined in this material, will find it a help which will bring benefits both to teacher and pupil alike in their own Christian life and growth. It is hoped all our Sunday schools will use these materials. Any one having questions pertaining to the Effort should feel free to contact Pastor Verner Carlsen, 1111 1st Street, Council Bluffs, Iowa.

Another report pertained to the use of the new American Lutheran Sunday School Series, which was recommended to be used by the Sunday schools of our synod by synodical resolution of a year ago. From figures as reported through the Lutheran Publishing House it was learned that there are 23 congregations of our synod using this series—5 in the Nebraska District, 8 in the Iowa District, 3 in the Minnesota District, 2 in the Pacific, North Dakota-

Montana, and Illinois Districts, and 1 in the Wisconsin District. We know there are other Sunday schools using this series, which are ordering it directly from Columbus, Ohio.

THE PARENTS

The statistical figure, which the board was especially interested in checking, was the number of Parents' Manuals which were being used. There were 458 Parents' Manuals which had been ordered. We are very happy for this number. It shows that there are Bible classes for parents in these Sunday schools. One Sunday school represented at the institute reported that it is supplying every home with a manual, whether the parents attend the Bible class or not, because the manual has suggestions pertaining to the lessons which the children are studying as well as suggestions for family devotions. This parent manual is one of the recommended features of this series.

Another feature of this series is the Superintendent's Guide. This is the only series, of which we know, that has such a guide. Certainly our superintendents need help and directions in respect to the lessons studied as well as the teachers and the parents. Forty-one such guides had been ordered from our Publishing House.

It can be reported that a pre-school or nursery curriculum is now being prepared as a part of this series by the ALC and ELC boards. And now our board is being asked to assist in the writing of the Teachers' Guide for this series. It is hoped it will be ready for use this fall.

Any church school, which may desire to study and consider this series, should write to the Lutheran Publishing House, Blair, Nebraska, for a "Prospectus and Guide." This manual will give the contents of the courses to be studied as well as a general description of its features. Since this is a quarterly series, any Sunday school deciding to introduce it should order it to begin its use by October 1st. The chairman of the board will be happy to try to answer questions pertaining to this series and how to introduce it and use it.

Board Decisions. Pastor S. S. Kaldahl was re-elected chairman of the board and Pastor Stanley Larsen, secretary. It was decided to unite with the other National Lutheran Council churches in sponsoring September as the Christian Education Emphasis Month, and to edit a special issue of The Ansgar Lutheran during that month. Mrs. K. M. Ludvigsen, editor of The Little Lutheran, was appointed to edit this issue.

The board voted to cooperate with the other Lutheran Boards in our country in the work of trying to translate Luther's Small Catechism into a version with language understandable by children of confirmation age. The chairman of the board was appointed to serve with the committee having charge of this. Dr. C. C. Madsen was appointed to represent our synod and board at the Quadrennial Sunday School Convention at Cleveland, Ohio, July 27-31 this summer. The board decided to request the Synodical Board for the privilege of presenting nominations to the synodical convention for the editor of The Little Lutheran.

The board decided to supply each pastor of our synod with the findings of the Seminar on Confirmation Instruction and Confirmation, which was sponsored by the Inter-synodical Committee of Lutheran Boards of Parish Education, which was held last August in Racine, Wisconsin. When these are sent out to the pastors, the board is requesting District Presidents to consider having these findings presented and a study made of the same at the District Convention Ministeriums this fall.

THE FAMILY SERVICE

By C. S. Kloth

About a year ago we introduced into our church what we call the family service. The idea is not new with us, because there are a few other churches in our synod that had such a service before we did. We let the idea lie dormant among

our people for several years. But a good idea is not likely to stay dormant. Nor did it with us. The day came when a courageous soul dared to suggest that we try out the family service. After a year's trial we hear no suggestions of returning to our former ways. Instead the service has become a fixture among us and is growing in strength and popularity Sunday by Sunday.

To a few people we have said something like this: "We don't have Sunday school any more." They look at us somewhat quizzically as if to ask, "Are you beside yourself? Don't you know the Sunday school is the future of the church?" It's not quite that bad, however. We still do have a primary Sunday school for the smaller folks up thru the first grade. But beyond that, the old-fashioned Sunday school is now history with us. That is not because we want to neglect the children. Nor is it because we are unmindful of the fact that children are the future of the church. As a matter of fact, the chief reason for making a break with the past is just because we are so concerned with the children becoming the future church.

So often we have heard it said that children should go to church. A few people have taken this seriously, but only a few, and have brought their children with them to church. The great majority of Sunday school parents let their children grow up without ever learning to be church-goers. Sunday school is supposed to be church for them. The only trouble is that when they are through with Sunday school, they are through with church, too. That to us is the fatal weakness of the Sunday schools. They put words in the ear, but they do not give the child the essential experience of church that will make him a church goer. The only way anyone ever learns to do anything is to practice it, and that applies to church as well as to anything else. We have little patience with the people who insist that others can bring their children to church with them just as they do. These people don't really mean that, and they know it, too, because if all parents did as they did, there just wouldn't be room for the elders at the eleven o'clock service. Most churches are crowded now without imposing the Sunday school children upon them at the later hour. That is why something else than this threadbare argument of bringing the children along to church has to be found, or we are cheating the child of his heritage.

The Roman Catholic child goes to mass from the time

Congregations, Sunday Schools, Parents, Pastors and Sunday School Teachers will be happy for this article, which comes as fresh experience by Pastor Kloth, of Portland, Oregon.

he is small. The worship of church becomes a part of his spiritual experience at an early age. He learns to be a church-goer. Protestant child goes to Sunday school and in general never learns to go to church. When he is

with Sunday school, he is thru. We have been in ministry long enough to know that this is true. And it bothers us. It bothers us to the point where we want to do something about it. That is why we have inaugurated the family service, not because it is a cure-all in that respect, but because it cannot possibly be as barren results as the Sunday school. Thru our family service our children are learning to go to church. They are at church every Sunday and they are specifically told that they are going to church, while every effort is made to make this service as much an experience of worship as the later service.

We invite all who desire, young and old, to come to this service which begins at 9:40 and lasts until 10:40, forty minutes. On occasion we have baptisms at this service and the children are impressed. The candles are lit. Boys serve as ushers under an older person. The pastor conducts the service and wears his cassock, surplice, and stole. The service itself is an abbreviated form of the later service as the appended order shows. The sermon, always beamed at the children but not children, and also a different sermon from the later one, lasts from 12 to 15 minutes. That the order may have dignity in appearance, we have had it printed and inserted in the front part of the Junior Hymnal as an integral part of the book. This gives an appearance of neatness and it is easy to find.

What about classes? They are the one part, and a vital part, of the Sunday school we have saved. At the close of the service, all file out in an orderly way to go to their classes, the children to theirs, and the adults to the Bible class. This has been a big boost for the Bible class. There are always some adults who do not stay, but last Sunday we had around 50 in the class. The teaching period has not suffered for length. There is a twenty or twenty-five minute period in which to teach. At the close of this period, all go home without resorting to assembling for closing exercises.

This service has its drawbacks. For one thing it divides the congregation. But that is a necessity we are all going to have to reckon with more and more to accommodate more people. At the same time we are getting more people to church than we ever did before. That ought to be worth something. Another criticism that may be made is that the service is apt to have some noise to it. With children this is unavoidable. But the Sunday school has the same

(Continued on page 13)



the Church

- Gives Directions
- Provides Resources
- Sends Its Youth

DANA COLLEGE

Liberal Arts Education

TRINITY SEMINARY

Theological Education



Historic Old Main
A Symbol Since 1886

CHRISTIAN HIGHER EDUCATION

**Develops Cultured Men and
Women of Dynamic Christian Faith**

**Trains for a Life of Service
In Home, Church and State**



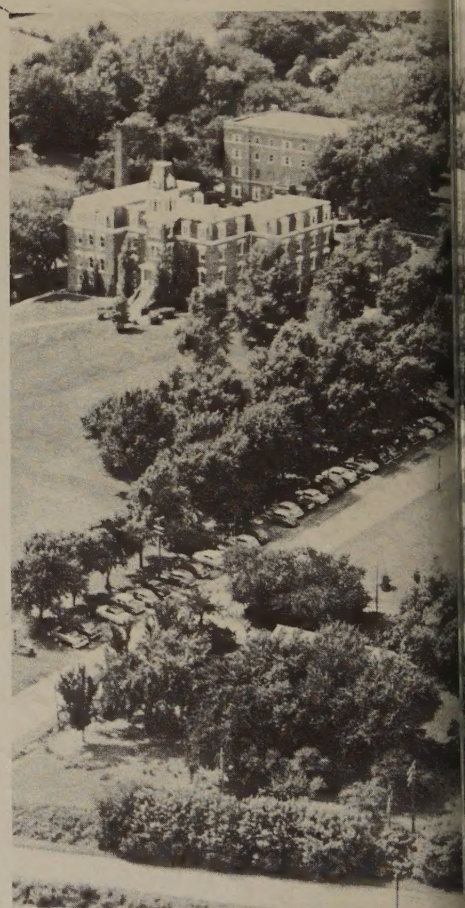


The Truth Shall Make You Free

The name liberal arts goes back to the Roman term artes liberales -- arts befitting the education of a free man.

There are more than seven hundred liberal arts colleges in America, and this is the type of college operated by the Lutheran churches in America.

A liberal arts education opens the door to an understanding of the world and man's place in this world. A Christian liberal arts education gives to youth a Christian understanding of their place in society.



Old Main, Pioneer Memorial

The Christian college teaches that every man has a calling from God. He is called to serve God and his fellowmen through his vocation.

The Christian College does not have a Christian Program

Fast What You Have

The tragedy of many so-called Christian colleges in America today is their abandonment of early moorings which held them close to their founding churches. A curriculum that included study of the Scriptures, development of the Christian life and training for a life of service to God and fellow men, has been emaciated so that only the natural man is trained and developed.

The development of men and women of dynamic Christian faith and character is still the heart and core of the curriculum at Dana College. And Trinity Seminary, as she has for seventy years, trains men for the ministry and missions of the church.

Students at Dana College and Trinity Seminary come from the east and the west, from twenty states of the United States and from Canada. They come to receive training in an atmosphere that is Christian as well as collegiate.



ies Crown College Hill

Christian Program



What Will the Church do with the Impending Tidal Wave of Students?

There are 3,000,000 more children in our elementary schools today than two years ago. By 1960, there will be 5,500,000 more than today. Today there are about 6,500,000 young people in our high schools, but by 1966, there will be 11,000,000 young people going to high school.

One - half million new teachers will be needed by 1960, in addition to the 50,000 for annual replacements. Will the Christian colleges continue to supply their proportionate share of these teachers?

Figures below show number of students we may expect.
(They are already born. We can count them now.)

	1955	1960	1965	1970
ELEMENTARY	28,000,000	33,600,000		
HIGH SCHOOL	6,500,000	8,250,000	10,750,000	
COLLEGE	2,500,000	2,750,000	4,000,000	4,130,000

The youth who will attend our colleges and universities through 1970 are already born. We can count them now! The present 2,500,000 student population of our colleges and universities will reach 5,000,000 by 1970. Will the Church be ready to carry its proportionate share of this avalanche -- ready with larger faculties and additional physical facilities?

The Protestant churches of America need approximately 7,500 new ministers per year simply to maintain the status quo. To care for a rapidly growing population, to man new stations in new and expanding fields, to meet the call for men in specialized services, the Church must train additional thousands each year for the ministry. And that means at least four years of college and three of seminary training.

If our colleges are crowded today --- they are! --- what of 1970?

DANA COLLEGE and TRINITY SEMINARY
BLAIR, NEBRASKA

Eben-Ezer Lutheran Home and Hospital

By Victor E. Bagger

It is a long time since we sent a greeting through our church papers to our friends from the "Wild West" out in the foothills of the Rocky Mountain Empire. It is true that oil wells and natural gas are moving in fast reducing the "wilderness" and bringing civilization to the prairies. But here in the Old People's Home we stay way back in the eighties and nineties and spin yarns about the "good old days" when a work-day was measured by the sun, with a little extra work thrown into spare time.

From our windows we can see the highway that runs from Chicago to Los Angeles, and we notice that the world has changed from horses to horse-power. But life does not move that fast within our spacious grounds, where there is room enough for a person to walk at a pace of his own choice.

Eben-Ezer is no longer a Danish settlement representing every state in the Union. The state laws for old age pension has changed that. But we have still a good many "sen names"; Christensen, Hansen, Jensen etc. of Lutheran stock. And together with evangelical Christians from many lands we are quite a family, sharing not only daily bread, but also the Bread of Life at daily devotions and services in All Saints' Chapel.

And we are not letting the world go by either. The boom in the district has brought the town close to our doors and almost compels us to fit in by doing some landscaping and re-decorations. Preparations for the annual meeting of the Board of Trustees together with the Golden Jubilee celebrations also called for extra housecleaning. The conversion of boilers and kitchen from coal to gas made it easier to brighten up the interior of the Home.

BOARD MEETING

The board meeting, attended by fourteen members of the Synods under the chairmanship of Dr. Jersild, during the two day session discussed and adopted important resolutions concerning the institution. One of these will no doubt grieve old friends. In spite of intensive advertising it seems our retreat, Eben-Ezer-in-the-Pines Evergreen does not seem to attract the church people any longer or serve the purpose for which it was ac-

quired. It seems the Bible camps have taken the place and meet the need for out-door spiritual fellowship. The Board therefore decided to dispose of the property to pay debts that have been incurred by the hospital in later years. The Board acknowledged with thanks the good response from the churches to the Jubilee-appeal for funds to build a Madsen Memorial Building; the \$4,000.00 brought the fund up to \$18,000.00. It was decided to give the project another year of study.

The last day was reserved for the Jubilee celebration. In the morning wreaths were placed on the graves of the founders, Rev. and Mrs. Jens Madsen. At the church service following, Dr. Jersild delivered the sermon and the former superintendent, Rev. I. M. Andersen was in charge of the liturgy. After the service a special Jubilee dinner was served in the dining hall, staff members and guests-of-honor, fifty in all. The afternoon festival was held in open-air on the grounds in the most perfect fall weather. Most of our old folks took part, and many friends came from Brush and Denver. The high school band and a singer, Mr. Gallea, entertained between speeches. The superintendent bid the welcome and read greetings from other deaconess homes and friends near and far.

Rev. M. Jorgensen, former superintendent, spoke on the pioneer days of this ministry of mercy; Rev. H. Strandskov on the present and the future of the institution. Rev. I. M. Andersen gave a devotional message, after which refreshments were served. The day was a worthy milestone in the life of Eben-Ezer.

The cooperation with the new management of the hospital, the Lutheran Hospital and Homes Society, has been tried now for one year and found satisfactory. We supply food and utilities as well as spiritual service to the patients. The doctors give weekly consultation in the Home at a nominal price; a unique privilege for a nursing home that makes for a high standard of nursing.

All in all we have much to be thankful for, as we look back over the years. And "He who has helped us hitherto will also help hereafter." We would like to close this letter by thanking all our friends whom God is using as instruments and our co-workers in this ministry of mercy.

THE LUTHER LEAGUE

Homer Larsen, Editor

Youth Looks At Easter

By Pastor Alfred Jensen
Sidney, Montana

On Easter Sunday, everybody goes to Church, even the people who boast and brag that they don't believe all this nonsense about a God that was raised from the dead. So it is a good thing Easter comes around at least once a year, wouldn't you say?

There is an old retired preacher living down the street who likes Easter pretty well, because it isn't as commercialized as Christmas. He says, what we need today more than anything else is some good strong preaching against commercializing Christmas. He thinks it's funny that there aren't more preachers, now-a-day who preach about things that really matter. At our house, we don't do very much buying for Easter. Ma buys a few duds for herself and sis. Surely isn't any money wasted on Pa and me.

Ever since I was a kid, I have always looked forward to Easter, because that is the Sunday we have so much beautiful music in our church. Those songs the choir sing are thrilling. I guess they call them anthems. There aren't very many regulars in the choir. But for Christmas and Easter, and something special, boy! do we ever have a big choir. I can't make out what the words are, but the singing sounds beautiful. Some of the people complain because they can't understand the words, but what if we can't understand the words, we know its about the resurrection.

Yes sir, the singing is grand. Too bad we can't have a big choir and beautiful singing in the church every Sunday. I am sure if we did more people would come. There would then be more noses to count. That's the important thing about church you know. There surely isn't much to go to church for if there isn't a crowd and a lot of good singing like on Easter Sunday. The church ought to make every Sunday like Easter Sunday, then church would really be something.

The Easter service is rather long though—longer than the regular Sunday morning service anyway. It is the sermon that takes the time

—too much time. Ma says it makes it awfully rushed. There isn't even time to shake hands with friends after church she says. Because she always has to hustle home and get the dinner on the table in decent time for the family and company. Poor Ma, she always gets so worked up when Christmas and Easter come around. It's those dinners you see. Yes, and Ma says she sits on needles and pins in church and doesn't hear all the sermon, and on Easter Sunday too.

I should think that if the preacher preached about fifteen minutes, that ought to be enough on Easter Sunday when we have so much extra. Ma and Pa think so too and some of their friends too, because I have heard them talking about it.

The preacher preaches the same sermon every Easter, just about. You always know what he is going to talk about. I know I would like to go to church on Easter Sunday a lot better if the preacher would surprise us for once by preaching about something we never did hear before. It could still be about Easter, just so it is something different.

Just as sure as Easter comes around the preacher talks about the same old thing. It is always about the earthquake early in the morning, before the sun came up. And about the Angel that came down from Heaven and took hold of that great big stone and rolled it away like nothing and sat on it to wait for the women that he knew would be coming. And about the men who sat there all night guarding the Tomb, wherein Jesus lay and who got scared and shook all over and passed out.

When the women came carrying some kind of stuff they were going to put on Jesus' body, they got so scared they dropped everything and started to run. But the angel talked to them, awfully loud, too, I'll bet. He said to them, "Don't be afraid, I know you are looking for Jesus. He is not here. He is risen like He said. Come, and see the place where

they laid Him. Look! There are the linens His body was wrapped in.

Then the women ran, because they were so glad, I guess. How they did run. At least they found Peter and John and told them what they had seen at Jesus' tomb. Peter and John were feeling quite badly as you might know. But I tell you it did not take them long to get to the tomb. Peter wasn't exactly young any more at that time but he made it in a hurry, anyway.

I used to like to hear this Easter story pretty well when I was just a kid. But I can't get much excited about it now, like the preacher does. Not any more. The preacher is pretty sober as a rule when he preaches on Sunday morning. Sometimes he looks sad, real sad, like he was holding a funeral service. The people can't help but notice it. They talk about it too, quite a bit. They say that's because he can't get the people to do what he wants them to do, like going to church every Sunday as they do on Easter Sunday. I heard a guy say that he doesn't look sad, but mad. But I don't think he is anyway.

On Easter Sunday the preacher beams all over his face. Looks like he is very happy. Fact is, he says himself he is very happy right in his sermon. He says the reason why he is happy is because Jesus is risen. There are many people young people too, who look like they are happy on Easter Sunday. They too say it is because Jesus is risen.

That's what I can't figure out. Why should a guy be happy just because Jesus is risen? Not that I don't believe it. Of course I believe it. I believe everything in the Bible. Miracles and all. I would feel like a heathen if I didn't. And that is the last thing I would want to be. No-sir-ree, I want to be a Christian. Fact is, I couldn't very well be anything else when I have been in church all my life.

Upon my word. People say they are happy because Jesus is risen. I just don't catch. Nothing special ever happened to me just because I

veve Jesus is risen. Sometimes, I just mean enough to think that these happy people may just be sitting on. Because, well on Easter Sunday I am happy like all the rest of the happy people, but I can't say it is on account of Jesus that he is raised from the dead. If I did I wouldn't be honest. So now you can see why I don't pay much attention to Easter except the beautiful music and singing.

Telephone! Wonder who that is? Hello! What's that? Lin Johnson! Lin Johnson dead? Why I had fun with him only yesterday—last night, I guess 'twas. Got powerfully sick—all at once. When? This morning. Doctor couldn't figure out what ailed him. Tried blame hard to save his life. Died anyway.

Lin Johnson, husky, powerful, happy-go-lucky, full of fun. He could show you how to have a good time. That's for sure. Lin, my pal, is dead. He is dead, poor Lin is dead. I, I'm in a swoon. My heart? Lin Johnson dead. Wait till the teacher hears about that. He's going to look pretty sad when he preaches Lin's funeral sermon. And I'll feel as bad as he looks. No kidding. He's been feeling bad about us boys right along. I know that. You can tell it on him. He has said so at Luther League one night. It didn't bother us too much, Lin and me. We kind of laughed off.

I never did like funerals. They make me scared. I'll never forget when Ray O'Conner died. Kid 'bout my age. Took me a while to get over that, no fooling. They'll put poor Ray in a swell casket. You can bet on that, 'cause Lin's Dad's got lots of money. But that doesn't mean a thing. They are going to put him down six feet in the grave anyway, in the cold, cold grave. Then what! Is that it? Is that really it! The end of everything! When we are dead, are we dead forever, like an old dead mule?

"A horrible, haunting thought! If this is it and there is no hereafter, when life is cruel and we are mocked and despair holds us in derision, I protest. I rebel." I read these words in a book back in school. The name of it was immortality. I remember so well now. These words pop up in my mind every time I think of death. I'll never forget the time when the preacher talked

about some words he took right out of the Bible, as he usually does. Let me see. How do those words go. O, yes, I know. If a man dies shall he live again? Wish I had the answer for that one.

I never was much for literature. But there was a woman who wrote a poem. Her name was George Eliot. Yes, I am sure that was her name. Funny name for a woman isn't it? In this poem she says that immortality means to live in the memory of your descendants. Some thing like that. The teacher said that is a beautiful thought. But I can't see anything beautiful about that, can you?

My uncle out on the farm had a dog he called Fido. Well, Fido died and my uncle buried him beyond the vegetable garden, close by the big horse chestnut tree. Old uncle still remembers Fido. Talks about him quite a bit off and on. Sometimes he even gets silly about it. After all Fido was only a dog. So what George Eliot says there is all wrong.

Along the highway, just beyond the North City limits, oh, about a mile or so there is a signboard. It is a pretty good sized one too. I just happened to think of it now because it has a Scripture passage on it, in great big letters. It got into my mind first time I saw it and it has stuck there ever since. It's about death. Let me see, oh yes, now I remember how it goes. It is appointed unto man to die and after that the judgment. I know that is it. It is exactly it.

The minute I heard my old pal Lin, was dead this scripture came back to my mind, stronger than ever and I can't get it out again. Death can soon come, even when we are young. I have seen that plenty times.

O God, help me! I am scared. I don't want to die. Please don't let me die like Lin, dear God, I am scared of the judgement right now.

Ma says, and Pa says so too, that people who believe in Jesus are not afraid to die. Because it's on account of Christ who was raised from the dead that we have Easter. And Easter takes everything out of death that a guy needs to be afraid of. And I have heard Peter Svenson who teaches the Luther League

Bible class, say that if you believe what you hear at Easter time, that Christ is risen, then you don't have to be afraid of death because it is just like sleeping. And I am not scared of sleeping. Lin and I used to go to the Bible class once in a while. Ma says I should go every Sunday.

How does a guy believe? I wish I knew. I have been trying to feel something in my heart, ever since Lin died, that might feel like the faith the preacher talked about in the confirmation class. I try and try, harder and harder, but it keeps on being bad instead of good. The feeling, I mean. Somehow the right feeling won't come.

How to believe is a lot like trying to guess a riddle. What a time I had with mathematics. That complicated stuff you know. Just couldn't see through it. Believing is something like it. 'Tis for me anyway. In physics class when there was something I couldn't understand, like horse power, I would ask the teacher to explain it to me. The teacher explained it real good. I thought I understood it too, but I didn't anyway. Well, believing is something like that too. O Jesus, let me not die before I have faith because I am scared of the judgment.

Last Sunday was Easter Sunday again. Sure enough, the preacher was just as sure as ever, even more sure it sounded like that Christ is risen. The preacher said, and he was pointing right at me when he said it too, "This is what the risen Christ is saying to you. 'Because I live, you shall live too.'"

I said to myself, "He is talking to me, and then and there I got it doped out that, well, if Christ says to me "you shall live too" it must be so. Anyway it helped me to see why the preacher and some of the people in the church are happy because Christ is risen.

I know what! I am going to see the preacher and have a chat with him. He's not so bad a fellow after all. I am sure he can show me how I can get to be just as happy as he is because Christ is risen.

Instead of keeping these things to ourselves we ought to go and have a good talk with the preacher. He's the one that knows about these things. I am sure of that. I am going right now.

BY THE FIRESIDE

BEFORE

There was no hill in all the world
Despised as Calvary—
A blood-soaked, stony mound
Where life had dripped away
From murderers and thieves
And callous guards had cast their dice
For garments from the dead.
This was the hill of death,
A rotten abattoir
Repulsive even to the wind,
And every cross
A curse.

—AND AFTER

There is no hill in all the world
Beloved as Calvary—
A celebrated, royal mound
Whence comes the bread and wine
To satisfy the hungering souls
Of sinners toiling endlessly along
The weary centuries.
This is the hill of life,
Earth's highest peak,
A rendezvous for man and God,
And every martyr's cross
A glory.

—Franklin D. Elmer, Jr.

"And He Went a Little Farther"

Matthew 26:39

By Olive G. Tracy

Midnight, and an old, gnarled olive
bough
Bends above the Man alone; for now
The others sleep, and one goes to
betray;
But he went on in agony of soul,
A little farther, then—to pray.

Had he but chosen comfort, rest, and
ease
Instead of love, no cure for earth's
disease
Could there have been; no healing,
only loss;
No ointment for our wounds had he
not gone
A little farther—to the Cross.

To reach below the stain of sin's
despair
And conquer hell in death's dark,
narrow lair,
He who loved the birds, the wild
white lily bloom,
The mountains, and the windy sea,
went down
A little farther—to the tomb.

And then, his Father's will and mis-
sion done,
With intercession now to be begun,
He broke the binding earth, the
hindering stone,

And, Easter trumpets shouting, he
arose

A little farther—to the throne.

—Herald of Holiness.

"HE WAS THERE"

An American colonel led his men
up the famous Triangle Hill in Korea.
The battle was one of those savage
fights against a well-entrenched ene-
my. As they reached the top of the
hill, the desperate Reds hurled a sat-
chel charge of explosives that left the
heroic colonel dead upon the field. His
soldiers recovered his body the next
day. An infantryman said, "He didn't
belong on the hill, but he was there."

One cannot help thinking of another
hill where another desperate battle
was fought. It was a battle between
the forces of evil and the kingdom of
God. When it was over, there was One
who gave his life. He had done no
wrong, yet they hung him between
two criminals as though he were one
with them. His judge confessed, "I
find no fault in this man at all," yet
he delivered him to be crucified. Not
even his enemies could charge him
with a single sin, yet he died as the
worst of sinners. Read the record of
his life, and you will wonder why it
ever ended upon a cross! "He didn't
belong on that hill, but he was there."

Surely "greater love hath no man
than this, that a man lay down his life
for his friends." Jesus said, "You are
my friends." —William R. Buitendorp.

CAPTIVE

I slipped his fingers, I escaped his
feet,
I ran and hid, for him I feared to
meet.
One day I passed him, fettered on a
tree,
He turned his head, looked, and beck-
oned to me.

Neither by speed, nor strength could
he prevail.
Each hand and foot was pinioned by
a nail.
He could not run and clasp me if he
tried,
But with his eye, he bade me reach
his side.

For pity's sake, thought I, I'll set you
free.
"Nay—hold this cross," he said, "and
follow me.
This yoke is easy, this burden light,
Nor hard or grievous if you wear it
right."

So did I follow him who could not
move,
An uncaught captive in the hands of
love.

—Anonymou

THE WONDROUS CROSS

On Calvary's tree He died for me
Whose hands once made all things,
And a crown of thorn by Him was
worn
Who is crowned as the King of Kings
O wonder of wonders! God gave His
Son
To die for me and for everyone.

And on either side there was crucified
A thief—with my Lord between!
Till the darkness came to cover the
shame
Of that strange and awful scene.
O wonder of wonders! He tasted death
And prayed for His foes with His
latest breath.

The veil of the Temple was rent in
twain
By unseen hands from above
When His triumph cry shook the earth
and the sky
As He yielded His life for love!
O wonder of wonders! for love of man
He suffered the unknown agony.

Yea He suffered my doom; He was
laid in the tomb;
Men thought that His work was o'er
But He conquered His foes, for the
Saviour arose
And he liveth for evermore!
O wonder of wonders! Christ liveth
in Me!
He is mine, I am His of Eternity.

—J. Chalmers Lyon

A PRAYER

O Head so full of bruises,
So full of pain and scorn,
Midst other sore abuses
Mocked with a crown of thorn;
O Head, ere now surrounded
With brightest majesty,
In death now bowed and wounded,
Saluted be by me!

I give Thee thanks unfeigned,
O Jesus, Friend in need,
For what Thy soul sustained,
When Thou for me didst bleed;
Grant me to lean unshaken
Upon Thy faithfulness,
Until I hence am taken,
To see Thee face to face. Amen.
Bernard of Clairvaux
tr. by Paul Gerhardt

THE FAMILY SERVICE

(Continued from page 8)

back. And this we can add because that is increasingly our experience: children are more likely to be set when going to church than when they go to Sunday school. We have had to deal with a few disturbers of the peace. But in dealing firmly with them, we have experienced too a greater degree of that quietness we

like to have when we are in the house of God.

In conclusion, some one recently said to us: "The family service is the biggest improvement we have ever made at Bethany." We believe it is. We can add, too, from testimony we have received, that people are coming to our church, even from some distance, just because we have a family service. We overlook it, but we must not forget it, that our junior choir sings every Sunday at this service.

NEWS AND NOTES

(Continued from page 2)

endeared himself to all who came in contact with him. I found him to be a real soldier of the Cross of Christ. He frequented me often in my study, and our conversations have endeared to him no end. But the victory in Christ, which he proclaimed in his messages, was his in an abundant measure. Blessed will be his memory among those who have known him."

"ALL OUT FOR MERGER"

The following statement concerning the merger of the American Lutheran Church, taken from the report of President Henry Schuh on "The State of the Church." It appeared in the *Lutheran Standard*, March 12, 1955:

"Unquestionably the item of greatest interest for the Church in 1955 will be merger negotiations. Our last convention expressed the desire to have a Constitution, By-Laws, and Articles of Agreement for the new church presented in 1956. This is a long order, and every effort is being put forth to reach that goal. In this connection, however, several things should be remembered. While there is a two-year period between the conventions of the ALC, this does not mean that there is actually a period of two years for negotiations. Since one of the four bodies involved in the merger have their conventions in June, and since all merger documents must be printed and distributed to have ample time for discussion within the various bodies, all work on documents must be completed by January 1956, if the documents are to be ready for consideration at the conventions of that year. The actual time available for negotiations during a two-year period between conventions is therefore, only 14 months at the most. While the Union and Fellowship Committees are doing their very best to have a complete report ready by 1956, human beings do have their limitations.

"There are those who desire this merger to come to pass as quickly as

possible. Certainly, there should be no undue delay, but there should be enough time so that a thorough piece of work may be presented to the Church **before** the merger. We are all interested in a Church which will function in the best possible way to extend the Kingdom of Jesus Christ. Additional time used in carefully laying plans before the merger may save many years of makeshift arrangements after the merger. If we abide by the direction of God we may be sure that in His wise providence and good time, He will bring about a merger."

American Rural Life Threatened?

The loss of the spiritual significance of living close to nature—of viewing farming not as a 'way of life,' but as a commercial undertaking—is one of the four major dangers threatening American rural life today in the opinion of a church expert.

Unchecked, these dangers will undermine the traditional patterns of country living and exhaust the nation's natural resources believes the Rev. Donald Pielstick, executive director of the National Council of Churches' Department of Town and Country Church. What these four dangers are and suggested steps to counteract them were being spelled out this week by Mr. Pielstick in a series of talks with church leaders, farmers and agricultural experts in rural communities in California, Oregon and Montana. Mr. Pielstick is making a three-week field tour of the area for the Council.

"Land which our founding fathers held as a gift in divine providence is today looked upon as a commodity to be bought and sold for profit, rather than as a source of life," Mr. Pielstick warns. He sees a danger point, too, in "the continued mistreatment of the soil in spite of technical know-how.

"Acreage is being worn out faster than new areas can be reclaimed. Virgin grass and timber lands are disappearing at an alarming rate and no adequate efforts are being made to sustain them."

He cites also "the disintegration of neighborhood and community life. The fad of being mobile, of 'going places

and doing things' has invaded rural life. Divorce and juvenile delinquency, which only a few years ago were unknown in rural areas, are today on a rapid increase."

Finally, Mr. Pielstick urges country dwellers to take another look at their institutions. Increasingly, he believes, they are becoming ineffective. "The tendency is to withdraw them rather than adapt and redevelop programs to meet changing needs. Much of the rural school curriculum is dangerously unrelated to rural living and many rural churches are unaware of the real issues facing their people and have no constructive guidance to offer them."

The National Council executive sees encouragement, however, in the fact that "despite the nation's unprecedented prosperity, interest in soil conservation and in the concept of Christian stewardship of the land is on the increase." Many rural churches, he says, are finding "a new lease on life" through united Christian witness in contrast with the rigid denominationalism of the past.

"**The Holy Spirit**" by John F. Walvoord. Published by Van Kampen Press. 275 pages. Price \$3.50.

Dr. Walvoord is president of Dallas Theological Seminary at Dallas, Texas, and pastor of a Presbyterian church at Fort Worth.

The book is the outgrowth of lectures on pneumatology delivered in the seminary. It is quite apparent that the book is intended primarily for the class room.

In the seven divisions of the book and in various chapters the author discusses topics like the person of the Holy Spirit, the Holy Spirit in the Old Testament, the Holy Spirit in relation to Christ and other topics of equal significance.

On page 129 the writer gives a twist to the Lutheran teaching on regeneration, which is not justifiable. Such a distortion is possible only by a reference to and a citation from M. Valentine.

The book is rich on suggestions pertaining to the nature and the work of the Holy Spirit, but it can not be considered exhaustive.—M. Jorgensen.

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58616.50	7550.00	1542.00	658.00
Previously acknowledged	180737.98	16628.87	57281.10	16413.72	42347.79	6231.28	1304.46	4053.00
Dickson, Alberta, Can., Bethany Luth. Church	632.21		132.21	100.00	200.00	50.00		15.00
Del Rey, Calif., Pella Luth. Church	40.00		10.00	10.00	10.00			1.00
Eugene, Ore., Dorcas Needle Club of Emmaus Luth. Church	75.00			75.00				
Calgary, Alberta, Can., Mr. and Mrs. Andy Hansen of Sharon Luth. Church in memory of Andy Hansen's three brothers, Tom, Pete and Bart Hansen	15.00			15.00				
Bone Lake, Wis., the O. W. Johnson Family of St. Paul's Church	6.00				6.00			
Buffalo Center, Ia., Mr. and Mrs. Carl Lemme in memory of Mrs. Martha Houge	5.00				5.00			
Bone Lake, Wis., Ladies Aid of St. Paul's Luth. Church in memory of Miss Doris Dueholm \$14, Vernie Johnson \$5, Mrs. Maud Cran \$3, and Mrs. Belle Peters \$5	27.00				27.00			
Cedar Falls, Ia., Nazareth Luth. Church	350.00		100.00	50.00	50.00	50.00		100.00
Exira, Ia., Ophelia Ladies Aid of Exira Luth. Church	350.00		100.00	50.00	75.00	25.00		100.00
Clifton, Ill., Zion Luth. Ladies Aid	70.00				70.00			
Edmore, Mich., Rev. N. Bentsen in memory of A. Howe, Webster Groves, Mo., \$10 and Andrew Larsen, Woodstock, Ill., \$10	20.00					20.00		
Cordova, Nebr., Pastor and Mrs. Ingvard M. Andersen in memory of Martin Bertelsen, Blair, Nebr.	5.00		5.00					
Detroit, Mich., Northwest Trinity Ev. Luth. Church	100.00		30.00	25.00	25.00			20.00
Hussar, Alberta, Can., Our Savior's Community Luth. Church	228.25		75.00	25.00	50.00	28.25		50.00
Racine, Wis., Our Savior's Luth. Church	750.00				750.00			
Cushing, Wis., First Lutheran S. S.	13.67					13.67		
Edmore, Mich., Rev. N. Bentsen in memory of Mr. Jensen, 303 W. Wilson, Palestine, Ill.	10.00					10.00		
Albert Lea, Minn., Trinity Luth. Church	1000.00		360.00	100.00	300.00			300.00
West Branch, Ia., friends in memory of Alfred C. Sondergard of Bethany Church*	31.00				31.00			
Chicago, Ill., Atonement Luth. Church	175.00		75.00		50.00			50.00
Fresno, Calif., Grace Luth. Guild	10.00				10.00			
Nerwalk, Calif., Trinity Luth. Church	334.23		100.00	34.23	100.00			100.00
Elk Horn, Ia., Mr. and Mrs. Carl Jensen in memory of Alfred C. Sondergard, West Branch, Ia.	2.00							2.00
Sleepy Eye, Minn., Hans Knudsen of Trinity Church	20.00		10.00			10.00		
Bereford, S. D., Nazareth Ladies Aid in memory of Christ Christensen	5.00				5.00			
Selma, Calif., Pella Luth. Church	100.00		40.00		30.00			30.00
Elk Horn, Ia., the Danish Ladies Aid in memory of Mrs. Jacob Petersen	5.00				5.00			
Kansas City, Kan., Westwood Luth. Church	211.94		70.00	11.94	60.00			70.00
West Branch, Ia., Bethany Luth. S. S.	7.58				7.58			
Laurel, Nebr., Gethsemane Luth. friends in memory of L. M. Hansen	20.00							20.00
Blooming Prairie, Minn., Trinity Luth. Church: Christmas Program \$76.55, Sunday School Program \$33.30	109.85				76.55	33.30		
Minneapolis, Minn., in memory of Erick Ericksen of Immanuel Luth. Church	10.00				10.00			
TOTAL	185476.71	16628.87	58328.31	16909.89	44300.92	6471.50	1304.46	41532.00

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fore Missi
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	55889.16	14317.89	10712.38	13269.70	14341.73	1243.96	228.26	1392.26	383.00
Pasadena, Calif., Bethany Luth. S. S. for 3 months payment for a special student at the Luth. Bible School, Japan	36.00	36.00							
Pasadena, Calif., the Bethany Guild for the Luth. Bible School in Japan for the month of March	2.00	2.00							
Racine, Wis., Mr. and Mrs. Victor Anderson and Mr. and Mrs. A. Markisen of Our Sav. Church in memory of Mrs. Robert Highman	2.00			2.00					
Laurens, N. Y., St. Matthew Luth. Church	76.00							76.00	
The Atlantic District East Canada Luther League	146.15	146.15							
Albert Lea, Minn., Trinity Luth. Church	1128.00							1128.00	
Chicago, Ill., Atonement Ladies Aid for a theological student in Japan	100.00	100.00							
Chicago, Ill., John Rurnin, a member of Atonement Church	4.85			2.00	2.85				
The Illinois District W.M.S. Project	200.00			200.00					
Shelby, Ia., United Workers of U.E.L.C.	25.00		25.00						
Coulter, Ia., Nazareth Luth. Ladies Aid for Helen Danielson's salary	27.75		27.75						
Rockfield, S. D., Ladies Aid for Life Memberships for Mrs. Anna Jessen and Mrs. Annie Petersen	13.50		13.50						
Wisconsin District W.M.S. for Helen M. Jacobsen's salary for March	70.00				70.00				
The Nebraska District W.M.S. Project for Margaret Nissen's salary	372.20				372.20				
Kansas City, Kan., Dorcas Society of Westwood Luth. Church	30.00		15.00	15.00					
Kansas City, Kan., Dorcas Society of Westwood Luth. Church for the Nebraska District Project for Margaret Nissen's salary	25.00					25.00			
Minneapolis, Minn., Mrs. Peter Hansen	5.00			5.00					
Minneapolis, Minn., in memory of Erick Ericksen of Immanuel Luth. Church	2.00			2.00					
TOTAL	58154.61	14602.04	10793.63	13495.70	14811.78	1243.94	228.26	2596.26	383.00

PLEASE NOTE: In the Ansgar Lutheran for March 7th was acknowledged a gift of \$115.00 from Bethany Luth. Sunday School, Portland, Ore., for the synod's Missions. It should have been from Bethany Ladies Aid instead.

* West Branch, Ia., in memory of Alfred C. Sondergard: The words Mr. and Mrs. are omitted to save space. Signor Larsen and Mrs. Jensen, Mrs. Hulda Christensen, Mrs. Lena Christensen, Harold Eves, Floyd Christensen, Mrs. Ebba Christensen, Mrs. Esther Wiesman, Wilfred Jensen, Abbie Samuelsen (Austin, Minn.) each \$1, Mrs. Carrie Morrison, Kenneth Madsen, Wilmer Jensen, Geo. Jensen, Evald Jensen, Jim Thomsen and Geo. Petersen each \$2, Einer Paulsen \$3, Hans P. Petersen \$5. Total \$31 for Home Mission.

Received with thanks.

Blair, Nebr., Mar. 26, 1955.

H. J. Hansen, Treas.

the darkness of your soul, the lit-
ness which you have received, and
confusion in which you live may
be because God has not answered;
may be because you are unwilling
to receive. God has two kinds of
light for us: first, there are the ones
who give whether we ask for them or
not—the sun which shines, the air we
breathe, the fertility of the soil. Par-
ticularly give their children such things as
shelter, clothing and watchful
care whether the child asks for them
or not.

These other gifts He gives only if we
ask for them. I want my son to have
college education, but I cannot give
it to him unless he asks for it and
desires it. If I make available for him
the money he needs, he must cooper-
ately opening his mind through study
in order to receive the education. Yes,
the reason we do not receive the an-
swers to our prayers may be in us—
our failure to cooperate!

—From When the Heart Is Hungry
by Charles L. Allen (Fleming H. Rev-
ell Company)

Most of us have rather vivid recol-
lections of revival meetings when
a fiery evangelist would preach
"hell-fire" against sin. In thunder-
bolts of fire he talked about drinking and
gambling, card-playing and profanity
and all the sins of the flesh. He would
warn about the terrible hell that such
sinners were going to, and he would
warn of high pressure methods to get the
sinners to "hit the sawdust trail." Occa-
sionally some sinner would be con-
verted with blessed results, but usual-
ly such a revival left the church and
community worse off than before.
It is true that there were people who
repented those sins. But they were
not the only sinners. In fact they were
often the worst sinners. And such
teaching not only failed to save those
who needed saving the most; it made
them more complacent and self-satis-
fied. The hardest people to reach with
the love of God are not the bad peo-
ple. They know they are bad. They

have no defense. The hardest ones to
win for God are the self-righteous peo-
ple.

—From When the Heart Is Hungry
by Charles L. Allen (Fleming H. Rev-
ell Company)

There are many roads that lead to
Christ. The Christian is not one who
has gone all the way with Christ.
None of us have. The Christian is one
who has found the right road. Though
you may not be at the end of your
journey, if you are on the right road,
at least your wandering has ceased.
Even though you may not be home,
if you know the way you are not lost.
As I see it, a Christian is one who has
become the friend of Christ and is ever
seeking to cultivate that friendship.

—From When the Heart Is Hungry

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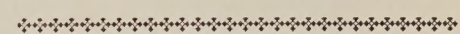
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ell Company)

We have come on a generation of
teaching that simply holds before men
various truths and says to them,
"Reach your hand into the basket and
take your choice." I know the reason
for this. It encourages men to think
for themselves and to be able to say,
"This truth is mine." This method of
teaching, however, can be as false in
its refusal to share the deepest and the
truest that generations have known as
the other method which sought merely
to cram undigested truth into the
mouths of gullible students. In an en-
deavor to adapt truth to life we have
forgotten that life must be brought to
God through Jesus Christ.—From God's
Way by Harrison Ray Anderson (Flem-
ing H. Revell Company)

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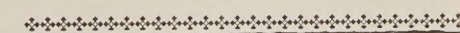
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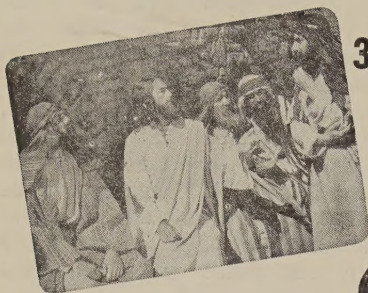


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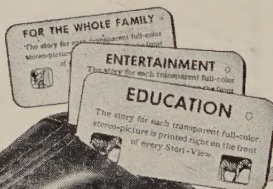
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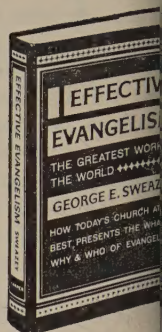
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